

# PIONEER

*Spring 2000*



HOLDING ONTO THE PAST, PG. 4

*Published by the Sons of Utah Pioneers*

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# PIONEER

Spring 2000

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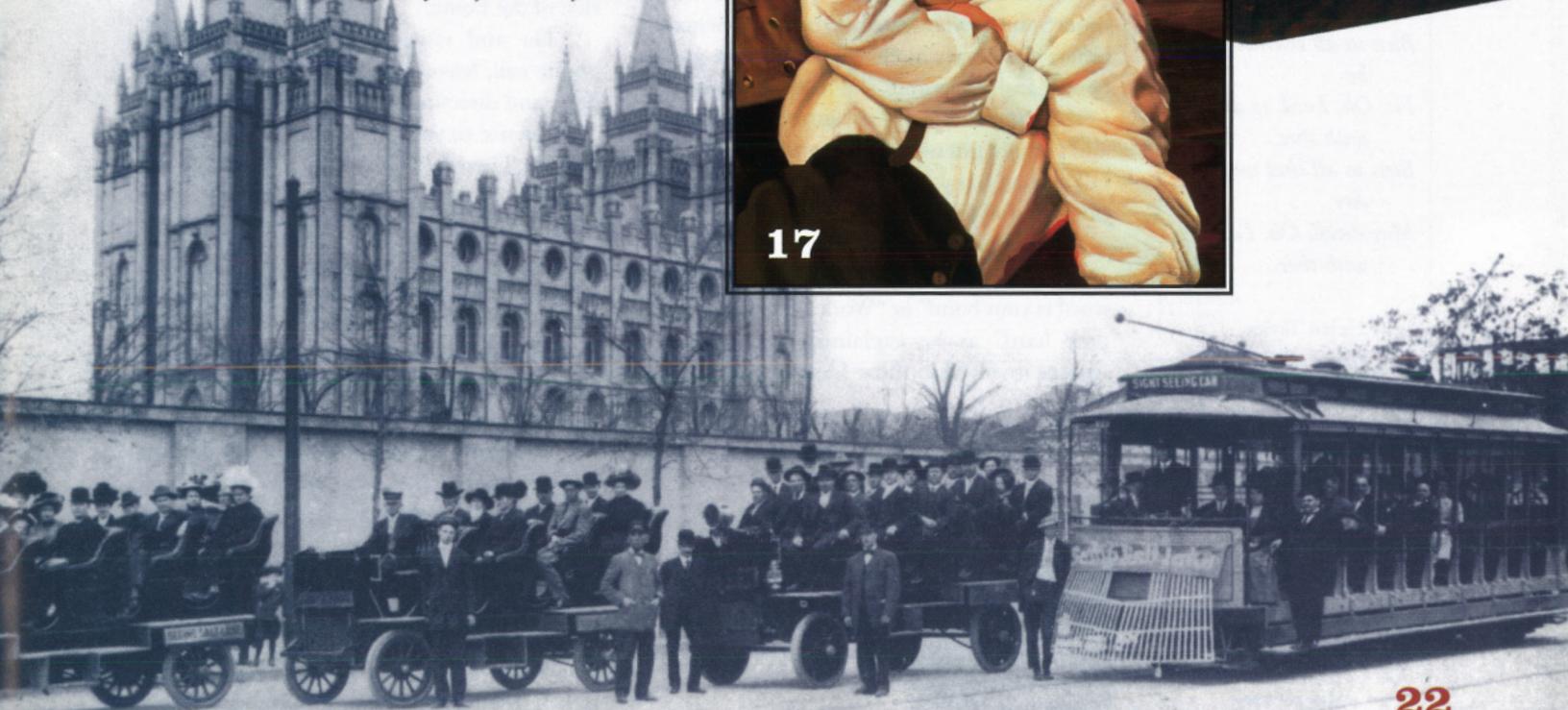
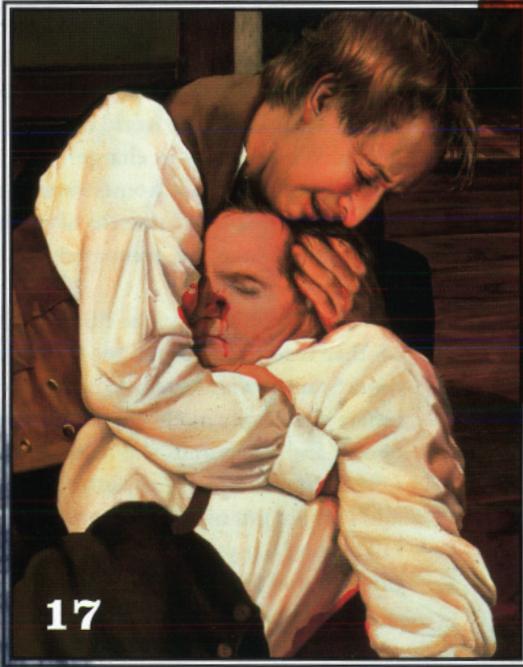
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**COVER:** By Judith Mehr, *The Eternal Family Through Christ*  
Left portion of 7 x 23 foot mural, oil on canvas; 1988. Courtesy Visual Resource Library.  
Located at the Family History Library, Salt Lake City, Utah.



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# Pioneering in Today's World

*Bless This House*  
*Bless this house,*  
*Oh, Lord, we pray*  
*Make it safe by night*  
*and day.*  
*Bless these walls so*  
*firm and stout*  
*Keeping want and*  
*trouble out.*  
*Bless the roof and*  
*chimneys tall*  
*Let thy peace be over all.*  
*Bless this door that it*  
*may prove*  
*Ever open to joy and love.*

*Bless these windows*  
*shining bright*  
*Letting in God's heavenly*  
*light.*  
*Bless the hearth a'blazing*  
*there*  
*With smoke ascending*  
*like a prayer.*  
*Bless the people here*  
*within,*  
*Keep them pure and*  
*free from sin.*  
*Bless us all that we may*  
*be*  
*Fit, Oh, Lord, to dwell*  
*with thee.*  
*Bless us all that we one*  
*day*  
*May dwell, Oh, Lord,*  
*with thee.*

—by Helen Taylor

*By Dr. Ray Barton, Jr.*

**W**hen the pioneers arrived in the Salt Lake Valley after their incredible trek across mountain and valley, rivers and snows, and all manners of hardship, they built a family-centered community based on the laws of God and the brotherhood of man. Since that time, incredible changes have taken place. We are no longer isolated. The world has come to us, and we have gone to the world. But one thing has not changed—the values by which we live.

However, with technical advances in communications, i.e., Internet, movies, TV, video, radio, fax, etc. (and certainly more to come), greater access and invasion into the personal lives of families has taken place. As a haven (fortress) of family life, the home is taking a beating as the world comes storming inside. Who is really in charge? The divorce rate is escalating, and "homelessness" is rampant. An estimated 67 percent of mothers are now in the workplace, compared to 6 percent when I was a kid.

As a child, my favorite thing was to have Mother read to me or tell me a story at bedtime. Some stories were her own experiences; others she simply made up. There were good books, and sometimes she read out of those. Often she fell asleep first, utterly exhausted, and I would put my arm around her and then fall asleep myself, comforted with the thought that Mother cared.

Often my dad talked to me of his experiences. He would say such things as "Your word is your bond" or "Work hard, play hard, pray hard" as he explained life's lessons. Always involved in those lessons were moral

values and decisions that helped me formulate my own set of values.

Today we are beginning to live in a world of false values. Children and adults alike are shocked by insensitive and harmful messages from the media, which derives its income by competition in shocking material. Those who are shocked continually become desensitized to callous and shocking acts. Judges and courts can't figure out what to do with juvenile murderers, teenage pregnancy, rape, guns, gang violence, and drug purveyance and users.

There are some good things, of course, but mixed in is the bad. Movies used to have the Hay's committee to screen content; we need to bring that back. But mostly we need to be on guard with the television remote in hand for quick action, reestablishing our homes as fortresses.

Grandparents needs to have their presence felt and feelings voiced in helping to preserve homes and values. We as members of SUP are in a wonderful position to first, shore up our own homes; second, strengthen our children's and grandchildren's homes; and third, be a friend and an influence outside of the home.

Go and visit, write a letter, make a phone call, leave a message of morality and hope and direction. Next extend your sphere of influence to your neighborhood and community. There are those who are waiting for someone to speak up. They will silently cheer when you do, and confidently move forward. Write an editorial to the paper. Write your senator or, even more powerful, write as a chapter of SUP. Take a united stand. United in the message. Send a petition in the target area and make your views known. Help those in trouble.

We can be a force for good in our homes, our community, and our country as we pioneer today over obstacles just as formidable as mountains, rivers, snows, and ice. Speak up for morals and values and conquer in righteousness. Stand up and speak up while we still have the time. The words to the song "Bless This House," by Helen Taylor (see far right), sum up the prayer we should all carry in our hearts.



# Dreams Never Dreamed Of

By Mary A. Johnson

**A**s we begin a new year and a new millennium, it seems natural to look back on that which has passed to see what we have accomplished: which dreams have been left unfulfilled and which dreams have been realized. It is a way of measuring accomplishments and evaluating life. It is a way of setting new goals—either to push harder or to relax more, depending upon age, health, or other situations.

In the first 25 years of our married life, my husband and I moved many times because of his career. It was always hard to leave homes, friends, family, and comfortable surroundings, but once all the packing and shipping were behind us and we were actually moving on, it was kind of fun. It was always like a chance to start life over with new surroundings, new friends, and new opportunities.

I've lived in some wonderful homes, but I had a specific dream home in mind for our retirement. This dream home has never materialized. But oh, the dreams that have been fulfilled in the good home I do live in, dreams I could never had imagined.

It must have felt something like this to the pioneers who came to Utah in those early days. I think of Harriet Marler, who at age 18 married Allen Marler. She couldn't have dreamed of the life she would eventually live. Harriet and Allen married on February 2, 1832; Harriet was the daughter of wealthy plantation owners, so they became owners of a small plantation themselves. After joining the LDS Church, they sold the plantation at

a loss, and headed west. After crossing the Mississippi River, Allen and three of their children contracted cholera and died. Soon afterwards, Harriet gave birth to her ninth (and last) child, a daughter who died that same day.

Harriet and her remaining children pressed on with the Saints, arriving in Utah on October 2, 1850; the family settled in Pleasant Grove. Harriet later moved to Ogden, then to Harrisville, where she died at the age of 56. (Story taken from *Harriet Heath Marler, Pioneer Women of Faith and Fortune*, pp. 1877-1878.)

This life that Harriet led could never have been what she'd dreamed of as a young women, yet the realization of greater dreams was her reward. She gave up a fortune for the gospel's sake, and reportedly never regretted her decision, living with the peace of mind that comes from following your heart.

Growing up in the 1930s, I saw the glitz and glamour of Hollywood on one hand and Depression poverty on the other. Like many young women, I dreamed of becoming a movie star. Some succeeded, but the vast majority of us took a different path, fulfilling other dreams. Yet never in my wildest dreams did I think I would one day be president of the International Society of Daughters of Utah Pioneers. In fact, I didn't even know the society existed! But here I am, in a position of honoring those who paved my path and encouraging others to do so also—a great opportunity for me to see dreams of many people fulfilled.

Sometimes people are able to dream dreams and make them come true. Still, often while pursuing our hearts' desires, most of us experience wonderful things that we never dreamed of. This is why it is good to look back, to remember, to recognize, to appreciate those wonderful things that happen along our way.

A new millennium is a wonderful time to set new goals, dream new dreams, and push hard to make these dreams become reality. It is also a great time to recognize the fulfillment of dreams that we originally had never dreamed of!



## PIONEER

Spring 2000

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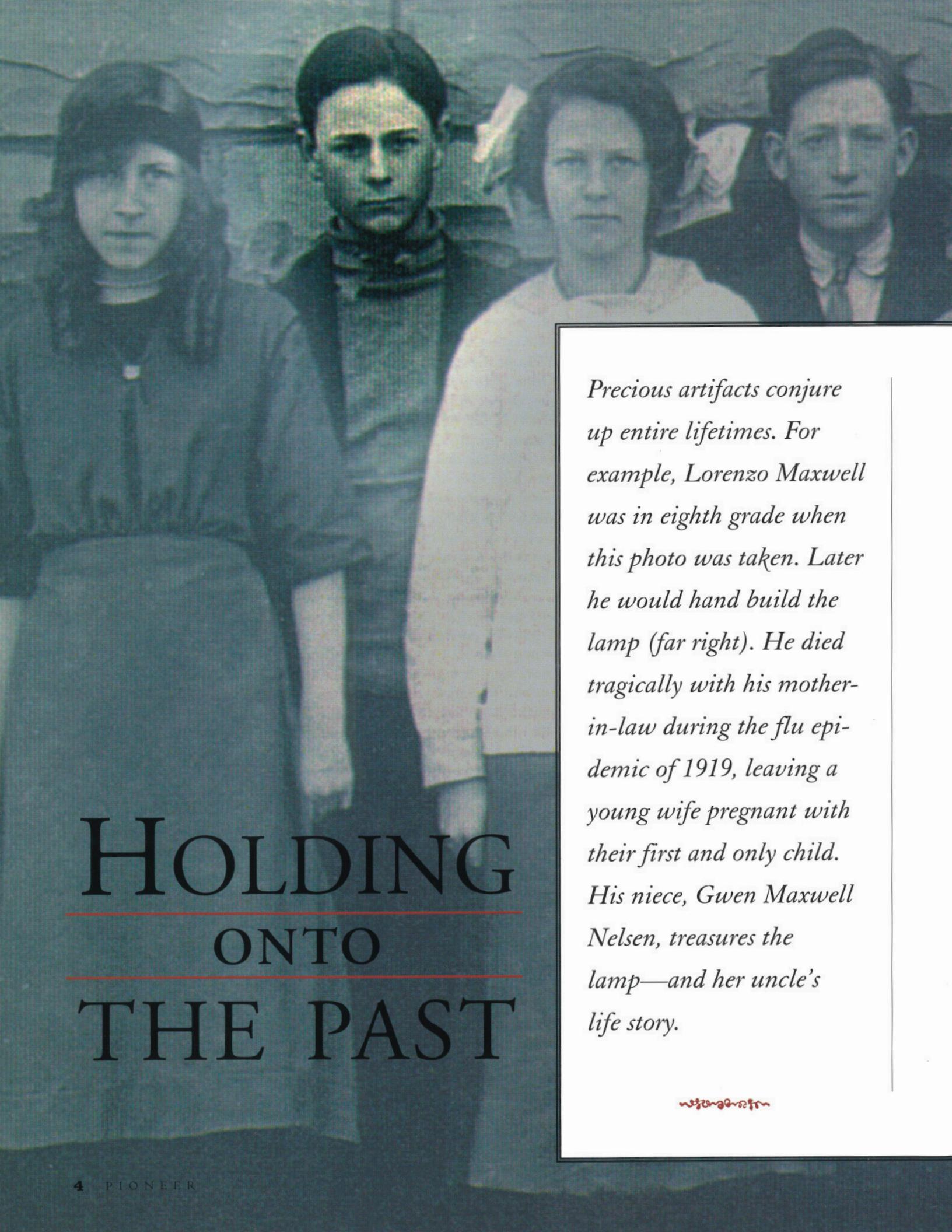
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### MISSION STATEMENT

The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

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# HOLDING ONTO THE PAST

*Precious artifacts conjure up entire lifetimes. For example, Lorenzo Maxwell was in eighth grade when this photo was taken. Later he would hand build the lamp (far right). He died tragically with his mother-in-law during the flu epidemic of 1919, leaving a young wife pregnant with their first and only child. His niece, Gwen Maxwell Nelsen, treasures the lamp—and her uncle's life story.*

PHOTOGRAPH BY GENE KELLY



*By Kellene Ricks Adams*

**A** century and a half ago, the Utah pioneers likely didn't think twice about the clothes they wore, the tools they used, the dishes they washed, or the homes they lived in. Yet these ordinary parts of their lives, often handmade and certainly commonplace, are priceless today, providing invaluable insight into the way lives were lived 150 years ago and an even more precious link to a way of life and a people who made us what we are today.

"We are fascinated by the past," explains Glen Leonard, director of the LDS Church Museum of History. "We want to know how these people lived and what they left behind. These things have a positive impact on us because we inherit these things, not just the tangible items but the accomplishments and achievements as well. These artifacts help us gain an appreciation for who and what our ancestors were."

Precious heirlooms and artifacts can be broadly categorized in several different ways, including personal objects and possessions, items that contributed to or shaped the community, and written records of all types.

#### **PERSONAL OBJECTS**



"Personal objects that we have today tend to represent what was important in these people's lives," notes Brother Leonard. "Women kept wedding



Patriarch Charles Walker Hyde and his second wife, Cecelia, had their first child, Caroline, in 1870. When Caroline married 18 years later, she received two wedding gifts—a silver plated crumb catcher (below) and a butter dish (page 5). These heirlooms are true treasures for Caroline's descendants.

—SUSAN LOFGREN



Caroline Hyde Maxwell



Still life photos by Susan Lofgren; historical photos courtesy Gwen Maxwell Nelson.  
Deseret Press, courtesy Museum of Church History and Art.

dresses and their children's blessings gowns. Men saved tools and watches and weapons. Many of these types of things were saved and handed down either because of their sentimental value or because they were useful and serviceable beyond one generation."

Items that have survived through time also provide insight into what was important to the children and grandchildren of stalwart pioneers. Items that were stored and treasured indicate what succeeding generations valued most as they made decisions about what to keep and what to throw away.

#### COMMUNITY TREASURES

"Another category of artifacts we have in Utah are community treasures," observed Brother Leonard. "These are the types of things that represented 'firsts' for the people who settled here."

These types of items include the printing press that was used to publish the first issue of the *Deseret News*, as well as the press



Sixteen-year-old Gwen Nelson wears one of Grandma Caroline's "pioneer dresses" (possibly handed down from Caroline's mother) to a high school "dingy day."



Deseret Press

that printed the first edition of the Book of Mormon.

Farming equipment, wagons, and handcarts are popular museum pieces. Some historical buildings (meetinghouses, tabernacles, etc.) have been

preserved as

priceless symbols of the pioneer way of life.

"We also have pianos and organs, sewing machines and candy machines, as well as many books that have survived because they represent the culture of the day," says Brother Leonard. "These artifacts help us understand what the pioneers valued and appreciated."

#### WRITTEN RECORDS

Finally, some of the most insightful modern-day treasures are written records left behind. Family records and Bibles, diaries, and letters provide a glimpse into specific personalities and prevailing social customs. These records are more personal, opening a window into the very soul of our ancestors. These records, more than anything else, supply us with intimate information into the hows, whats, and whys behind the way the pioneers lived.

Of course, not many written records remain. But those diaries, journals, and letters that have survived prove what we might all suspect, that while lifestyles may differ and circumstances may change, what matters most in life seems to be almost universal—taking care of those we love and discovering things that bring joy and happiness. ▼

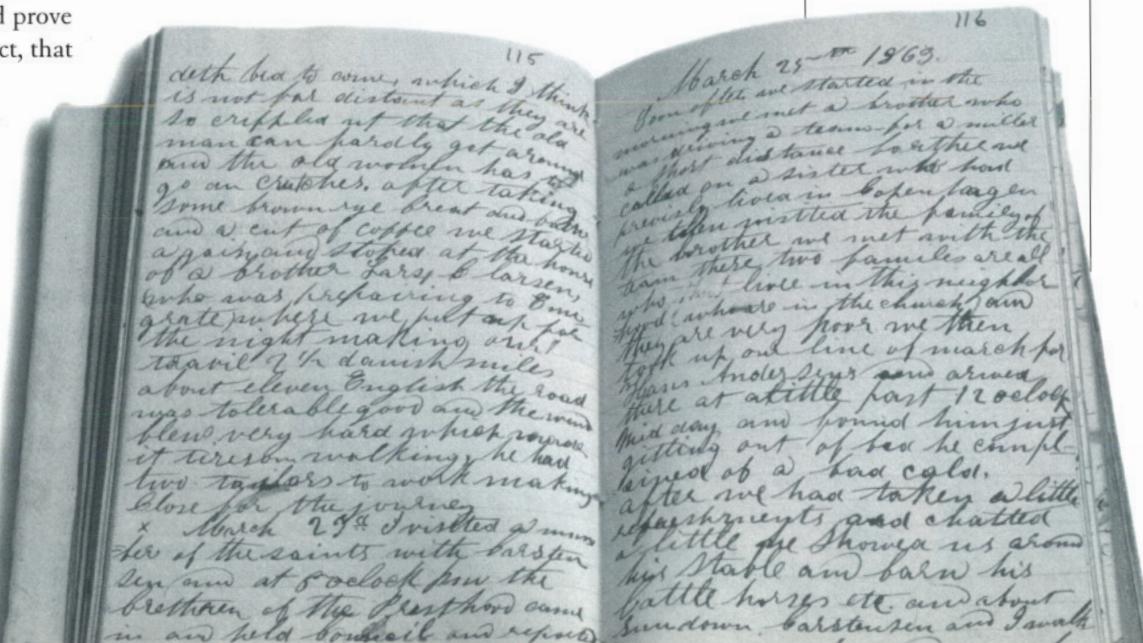


Sarah Ann Simpson (age 4) has already inherited a priceless ceramic pitcher that came from her mother's great-great-aunt Sarah Ann Maxwell (whose name she carries). In 1887, 20-year-old Sarah Ann Maxwell acquired the pitcher for her hope chest.



Eldred G. Smith, patriarch to The Church of Jesus Christ of Latter-Day Saints and a great-great-grandson of Hyrum Smith, greatly values this journal of Hyrum's.

**E**ven children today can learn to appreciate the value of "holding onto the past." While lifestyles may differ and circumstances may change, what matters most in life seems to be almost universal—taking care of those we love and discovering things that bring joy and happiness.

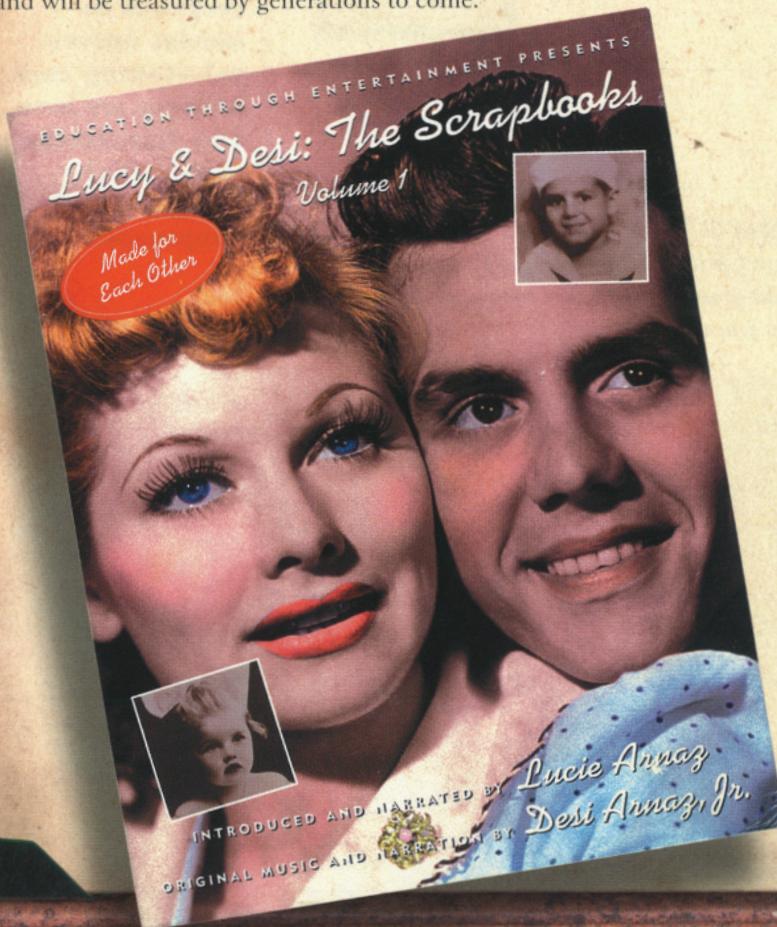
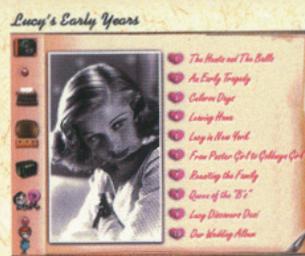


# Lucy & Desi: The Scrapbooks

**F**our years ago, Lucie Arnaz (the daughter of Lucille Ball and Desi Arnaz) decided to tell her parents' story in a most unique way. After her parents' death, Lucie became the curator of an enormous collection of family memorabilia, including photographs, handwritten notes, telegraphs, letters, and home movies. Lucie had even discovered a set of audiocassette tapes, stored away in a shoebox, that her mother, Lucille, had made, recording her life story.

Lucie was overwhelmed with a sense of responsibility and felt compelled to go beyond simply preserving the memorabilia; she wanted to document and preserve the stories that gave context and meaning to the collection. The result of her efforts, *Lucy and Desi: The Scrapbooks*, is an interactive multimedia scrapbook whose pages come to life on the computer screen with music, narrated photo collages, and video interviews with friends and family.

"Today a growing number of people are making it a priority to compile and preserve their own family's story," observes Jeff Davis, project manager for the Lucy and Desi project and managing partner of Rimrock Interactive Media, a Salt Lake City-based firm that specializes in custom interactive media programs. "Although a production of this scale is beyond the capabilities and budget of most, the concepts and methods used in the production can be used by anyone with the desire and access to a few modern gadgets. Whether you choose to use a computer or not, time spent preserving your family stories is time well spent and will be treasured by generations to come."



## HOW CAN I DO THIS?

**1. First and foremost, take the time to research and gather your family stories.** Modern technology makes this easy. Invest in a video camera and a tripod, compile a list of questions designed to stimulate memories, and videotape interviews of family members and friends. Start with the oldest members of the family and work your way down.

**2. Catalog your photographs, documents, and other memorabilia.** A computer can come in handy. Computer-based catalogs (or databases) can be easily searched, sorted, and filtered, making access to information quick and easy. Most computers come equipped with database or spreadsheet software that can be used for this purpose.

**3. Write down family stories and connect them with memorabilia** that will support and add meaning to them. Record the connection on the database you've created.

**4. When possible, scan documents and photographs.** Inexpensive image scanners can be found at any computer outlet. Read the scanner manual carefully; using the proper settings can make the difference between preserving your collection forever and simply wasting a lot of disk drive space.

**5. Archive your scanned images on CD-ROM.** This creates a backup of your images in case your computer disk drive crashes, it's an inexpensive way to store the large files that result from high-quality color scans, and it's a great way to share your work with family and friends. Inexpensive CD-ROM recorders (called CD-R drives) can be purchased at any computer outlet.

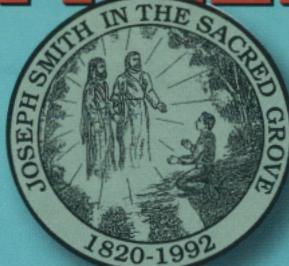
**6. Once you've taken these steps, you can go even further. Perhaps you'll want to record audio versions of your stories** into the computer or even edit video clips onto the computer to correspond with your records.

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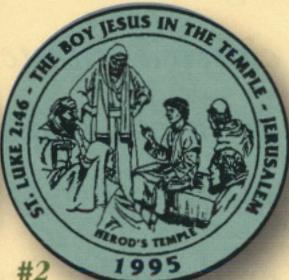
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# Mary

*Mary's gravestone in the Ogden Utah City Cemetery is a modest memorial. While honoring her memory with the chiseled tribute, "a tender mother and a faithful friend," the weathered marble inscription gives no hint of the fascinating role she played in the saga of Mormon history, a role that began in the Eden-like hills of England's West Midlands and ended thousands of miles away in a semi-arid desert of western America.*

# 's Altar

By Jay Greaves Burrup

In 1842, at the age of 23, Mary Twinberrow Wattis Bennett converted to Mormonism near Cradley, Herefordshire, England.<sup>1</sup> Two years earlier Apostle Wilford Woodruff had baptized her father and stepmother, Edmund and Hannah Compton Wattis, during his "Herefordshire Harvest," a herculean proselytizing effort among a localized Primitive Methodist sect known as the "United Brethren."<sup>2</sup>

Several years prior to Woodruff's arrival amid the rolling green hills of the West Midlands, Mary had married Thomas Bennett, a farmer and leather seller of Cradley, Herefordshire. At the time, Mary was only 16 years old; Thomas was 20 years older. He was well established in Cradley and farmed several acres. Because Mary was so young, her marriage required parental approval and a special license.<sup>3</sup> Thomas and Mary's union soon produced two children: Mary Ann, born in 1837, and James Thomas, born in 1838.<sup>4</sup>

Apostle Woodruff introduced Mormonism to the West Midlanders in early March 1840 at John Benbow's farm, situated a few miles west of the Bennett's home. The response was so gratifying that Woodruff quickly appealed to Church leaders in northern England to send more missionaries to assist him. Apostles Brigham Young and Willard Richards joined him in April.<sup>5</sup> Two early Lancashire converts, Elders Thomas Richardson and William Kay, along with David Wilding and James Morgan, also volunteered at a Conference held in Manchester in July.<sup>6</sup>

Elder Kay proved to be a determined and successful missionary. Among his many converts was Mary Bennett, whom he baptized in 1842. According to family tradition, even though Thomas Bennett was not interested in Mormonism, he didn't forbid Mary



from listening  
to the missionaries  
and uniting with the  
new religion.

## BIDDING FAREWELL

Yearning to gather with the Saints in America, Mary's father, stepmother, and siblings immigrated to Nauvoo about the time of her baptism. For nearly two years, Mary longed to join them. Her desire to immigrate, however, portended a severance of her marriage. Because of England's restrictive laws at the time (the procedure required Parliamentary approval), only the wealthy and elite were able to obtain divorces.<sup>7</sup> While Mary and Thomas's relationship grew increasingly distant, they could not afford to legally terminate their vows.

Finally, as a resolution to the impasse, Thomas composed and signed a document in the fall of 1843 in which he granted Mary permission to leave England with their two children and join her father and family in Nauvoo. In the informal "separation agreement" or "settlement," Thomas promised to give Mary £ 400 upon demand to establish her and the children in their new home in America. Interestingly, Thomas also signed Mary's membership recommend issued by William Kay, Herefordshire Conference president.<sup>8</sup>

With her marriage effectively dissolved and "settlement" money in hand, Mary and her two small children bade farewell to fam-

S. B. Maid of Iowa  
1843  
To Mr Joseph Smith Dr



A lady of fortune was in the company—a Mrs. Bennett—and out of her private purse she not only lifted the embargo, but also fitted out the steamer with all necessary provisions, fuel, etc., and soon the company were again on their way.

W. J. Greenhalgh

ily and friends and traveled to Liverpool to embark on their trans-Atlantic voyage aboard the Boston bark, *Fanny*.<sup>9</sup>

Elder Kay immigrated at the same time as Mary. He was appointed by Church officials to superintend the Mormon immigrants aboard the *Fanny* and was assisted by two counselors, Thomas Hall and Henry Cuerden. The *Fanny* left Liverpool on January 23, 1844.<sup>10</sup>

#### A PROSPEROUS JOURNEY

Sketchy details of the *Fanny*'s voyage are available. One of the immigrants, Priscilla Mogridge, kept a diary, in which she wrote:

*It was a dreary winter day on which I went to Liverpool. The company with which I was to sail were all strangers to me. When I arrived in Liverpool and saw the ocean that would soon roll between me and all I loved, my heart almost failed me. But I had laid my idols all upon the alter. There was no turning back.<sup>11</sup>*

Additional details were recorded by Elder Kay in a letter he penned to LDS emigration agent Reuben Hedlock on March 9, two days after arriving in New Orleans. Kay remarked that during the voyage, the Saints had held “regular meetings for prayer morning and evening, and three times each Lord’s day, administering the sacrament in the afternoon.” He also expressed gratitude that the journey had been prosperous and that Captain Patterson and crew had paid especially kind attention to the Saints’ needs.<sup>12</sup>

Although the voyage had been relatively comfortable, grief struck twice at the immigrants’ hearts upon the deaths of Sister Jones (wife of James Jones) and Mary Greenhalgh, an 18-month-old daughter of William and Mary Clough Greenhalgh.<sup>13</sup>

As Kay concluded his letter to Hedlock, he eagerly anticipated the prospect of traveling to Nauvoo aboard Joseph Smith’s steamboat, *Maid of Iowa*, which was commanded by Captain Dan Jones, a spirited Welsh





Mormon convert.<sup>14</sup> Little did Kay realize that the journey aboard the scruffy little *Maid* would prove to be more harrowing than the ocean voyage just completed. An omen of ensuing difficulties followed Kay's sighting of the Mormon-owned steamboat.

#### SAVING THE DAY

After disembarking from the *Fanny*, the immigrants were stunned to discover that the *Maid* had been embargoed and lashed to the wharf. The immigrants could not complete their journey to Nauvoo until the steamboat's deep financial woes were resolved and the embargo lifted. The converts' zeal to gather to Zion had encountered a serious and frustrating roadblock.

At the peak of the disheartening crisis, however, the immigrants discovered that a solution to their problem was close at hand.

Priscilla Mogridge remembered the scenario clearly and recorded her thoughts in her journal:

*A lady of fortune was in the company—a Mrs. Bennett—and out of her private purse she not only lifted the embargo, but also fitted out the steamer with all necessary provisions, fuel, etc., and soon the company were again on their way.<sup>15</sup>*

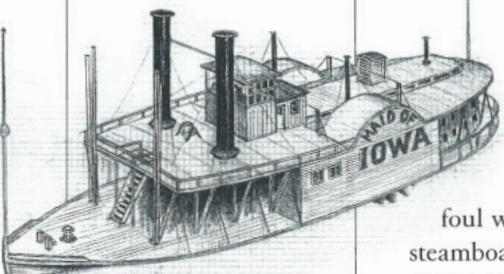
Mary Bennett had saved the day. She came forward and pledged her "settlement" money to clear the Prophet's debt and help her fellow converts fulfill their dream of gathering to Zion. Mary's donation totaled \$1,091.25.<sup>16</sup> Having just severed her marriage, Mary probably would have rejected Priscilla's label of "a lady of fortune," but she was indeed generously endowed with money at that crucial moment.

**S**carcely had the boat touched the pier when, singularly enough, Joseph sprang on board, and, without speaking with anyone, made his way direct to where we were standing, and addressing Mrs. Bennett by name, thanked her kindly for so materially aiding the saints.

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Salvatoras 13

In the spring  
of 1843  
Joseph Smith  
acquired . . . half  
interest in the  
steamboat, giv-  
ing two notes for  
\$1,375. After-  
wards he bought  
the remaining  
ownership share  
of [Captain] Dan  
Jones. The *Maid*  
of Iowa's regis-  
tration of May 2,  
1844, listed as  
sole owner  
**"Joseph Smith of  
Nauvoo Illinois  
in trust for the  
Church of Jesus  
Christ of Latter  
day Saints."**



Pencil sketch of *Maid of Iowa*, provided by John L. Fryant;  
courtesy Museum of Church History and Art.

Realizing that Mary's sacrifice had seriously jeopardized her financial future, Captain Jones directed the steamboat's clerk, David S. Hollister, to draw up three promissory notes that would mature over the succeeding three months.<sup>17</sup> Undoubtedly, Mary was grateful for the hope of reimbursement.

#### PERSISTING PERSECUTION

Once Mary's money had lifted the embargo and purchased supplies, the immigrants loaded the boat with provisions. Their rejoicing at readying the *Maid* for departure was soon overshadowed, however, by sudden tragedy when Robert Burston, carrying a load of cord wood onto the boat, stumbled in the darkness and drowned in the murky Mississippi. His body was never recovered.<sup>18</sup>

Persecution from antagonistic anti-Mormons persistently vexed the British converts during their tedious, five-week journey up the Mississippi River. At one point, someone intentionally started a fire. Thankfully, it was detected and extinguished before any major damage was sustained.<sup>19</sup>

Later in the journey, the pilot lashed the steamer to a landing to wait out a "furious gale."

Anticipating that the *Maid* would lie idle until morning, the captain let off the boat's steam. Despite the

foul weather, a mob gathered and cut the steamboat loose during the height of the storm. Once again, providence intervened, and the captain was able to raise enough steam to bring the boat under control.<sup>20</sup>

At another landing, a mob assembled and swarmed to harass the boat's passengers who were sneeringly dubbed "Joe's rats."<sup>21</sup> The mob threw stones, smashed windows and sashes, and shouted vile threats. Captain Jones, whose excitable Welsh blood was stoked to boiling point by the assault, would take no more.

"Mustering the brethren, with determined wrath he ordered them to parade with loaded muskets on the side of the boat assailed. Then he informed the mob that if they did not instantly desist, he would shoot them down like so many dogs; and like so many dogs they slunk away."<sup>22</sup>

#### A PROPHET'S "THANK YOU"

When the *Maid* finally docked at the Nauvoo House wharf late in the afternoon on Saturday, April 13, 1844, a large crowd, including the Prophet Joseph Smith, gathered to greet the newly arrived British converts.<sup>23</sup> Priscilla vividly recollected the occasion and recorded a fascinating exchange between Joseph Smith and Mary Bennett:

*I had never before seen any of those assembled, yet I felt certain . . . that I should be able to pick out the prophet Joseph at first sight. This belief I communicated to Mrs. Bennett, whose acquaintance I had made on the voyage. She wondered at it; but I felt impressed by the spirit that I should know him. As we neared the pier the prophet was standing among the crowd. At the moment, however, I recognized him according to the impression, and pointed him out to Mrs. Bennett, with whom I was standing alone on the hurricane deck.*

*Scarcely had the boat touched the pier when, singularly enough, Joseph sprang on board, and, without speaking with anyone, made his way direct to where we were standing, and addressing Mrs. Bennett by name, thanked her kindly for so materially aiding the saints.<sup>24</sup>*

Apparently, the three promissory notes issued to Mary aboard the *Maid* were never redeemed in cash. Before he was murdered a couple of months after Mary's arrival in Nauvoo, the financially beleaguered Prophet signed a bond promising to repay Mary's financial favor by granting her a deed to 120 acres of farm land located a few miles east of Nauvoo near what is known locally as "Davis Mound." The land's value as stated in the document was \$1,091.25, the precise amount that Mary donated to clear the steamboat's embargo and stock it with supplies.<sup>25</sup>

#### MOVING ON

As the fall of 1844 approached, Mary's father, Edmund Wattis, fell ill with a fever and died in early September, just five months after her arrival in Nauvoo. This unexpected blow left her without husband or father to assist in establishing her and the children in their new and unfamiliar surroundings. The solution to her predicament soon came by

2.33

5.00

12.33

1091.25

13.05

48.50

4.85

way of a second marriage, and on February 10, 1845, Mary and William Kay were united in a civil ceremony performed by their close friend, Apostle Willard Richards, to whom the Kays were adopted and sealed a year later.<sup>26</sup>

The Kays moved onto the property that had been ceded from Joseph Smith's estate, but they were not destined to prosper long on their new farm. Because of the hostile anti-Mormon attitudes and incendiary attacks that began in Nauvoo's outskirting agricultural settlements during the fall of 1845, the Kays reluctantly sold parcels of their land to Daniel H. Wells, then a non-Mormon land dealer, and Bryan Gilbride, a young Irish immigrant. The property was sold in February 1846 for \$370—about one-third of its original value.<sup>27</sup>

Although disheartened by the low selling price, William and Mary outfitted their wagon and, with their young family, began their journey to Iowa to join the main body of expelled Saints. Before leaving Nauvoo, Mary gave birth to the couple's first child, Jeannetta, on April 26, 1846. The baby was named in honor of Willard Richards' recently deceased wife, a dear friend of the Kays.

With their three children, Mary and William lived in the LDS settlements of Iowa for two years and then trekked to Utah in 1848 with the Willard Richards Company. Mary was enduring the third trimester of pregnancy as she inched her way toward Zion. She gave birth that year in Salt Lake City to another daughter, Sarah Elizabeth, on a snowy mid-December day.<sup>28</sup>

#### **UPROOT AND SORROW**

Leaving the city behind in the spring of 1850, the Kays moved north to what is now Kaysville, Utah, and settled with their interrelated friends who were former United Brethren adherents in Worcestershire. Because William Kay was chosen by Brigham Young to serve as the locale's first bishop, he became its founding namesake.<sup>29</sup>

The Kays resided in Kaysville until 1856 when they, along with numerous other families, were called by Church authorities to serve a colonizing mission in Carson Valley, Nevada, then one of the westernmost reach-

es of Utah Territory. By this time, Mary's oldest daughter, Mary Ann (Bennett), had married James Burrup, and the couple was expecting their first child. The baby, which would be Mary's first grandchild, was born in June 1856 at the Sink of the Humboldt River while the colonizing missionaries were en route to Carson Valley. (Mary's son, James Thomas Bennett, had died of unknown causes at age 13 in 1851.) The rest of Mary's family was then comprised of five young daughters between the ages of one and eleven. She had plenty of concerns to occupy her mind and time as she again pulled up her roots and headed farther west in search of a permanent home.

After serving a strenuous mission of one and a half years, the Kays and fellow settlers were recalled to Utah by Church authorities because of the threatening advance of Johnston's Army. Mary gave birth in Ogden to the couple's sixth daughter in November 1857, just a few days after returning from Carson Valley. Uprooting themselves again a few months later to join the rest of the Saints abandoning northern Utah because of the anticipated invasion of Johnston's Army, the Kays found themselves living temporarily in Utah Valley. After the impending crisis was resolved peacefully, the Kays moved to West Weber where William became the LDS presiding elder of the fledgling community.

Tragedy struck hard at Mary's family while they lived in West Weber. Mary's daughter Mary Ann Bennett Burrup, then only 26 years old, died of childbirth complications shortly before Christmas 1863; she left behind a grieving husband and five small children aged one week to seven years. Two months later, Mary gave birth to her eighth and final daughter, who died the same day. Mary assumed some of the responsibility of helping rear her Burrup grandchildren, but with such a young family of her own, she had to relinquish much of the grandchildren's care to James Burrup's aunts and uncles in Kaysville.

#### **HONORED AND LOVED BY ALL**

In 1864 the Kays and Burrrups moved to Ogden where they resided in the Second Ward. William Kay died there at age 65 on

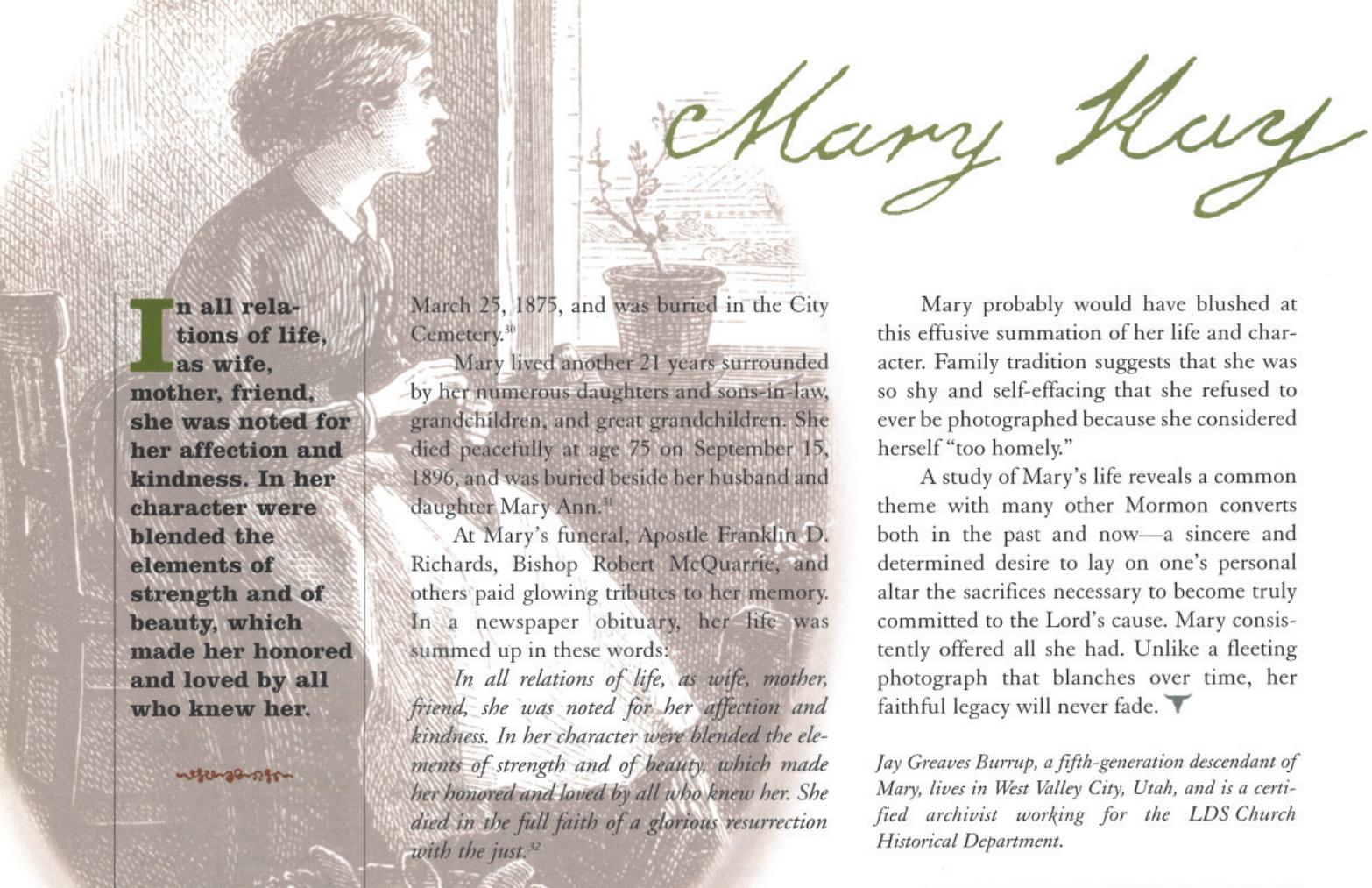
William Kay



**O**n February 10, 1845, Mary and William Kay were united in a civil ceremony performed by their close friend, Apostle Willard Richards, to whom the Kays were adopted and sealed a year later.



Before leaving Nauvoo, Mary gave birth to the couple's first child, Jeannetta (pictured above as an adult), on April 26, 1846. The baby was named in honor of Willard Richards' recently deceased wife, a dear friend of the Kays.



**I**n all relations of life, as wife, mother, friend, she was noted for her affection and kindness. In her character were blended the elements of strength and of beauty, which made her honored and loved by all who knew her.

—WILLARD RICHARDS

March 25, 1875, and was buried in the City Cemetery.<sup>30</sup>

Mary lived another 21 years surrounded by her numerous daughters and sons-in-law, grandchildren, and great grandchildren. She died peacefully at age 75 on September 15, 1896, and was buried beside her husband and daughter Mary Ann.<sup>31</sup>

At Mary's funeral, Apostle Franklin D. Richards, Bishop Robert McQuarrie, and others paid glowing tributes to her memory. In a newspaper obituary, her life was summed up in these words:

*In all relations of life, as wife, mother, friend, she was noted for her affection and kindness. In her character were blended the elements of strength and of beauty, which made her honored and loved by all who knew her. She died in the full faith of a glorious resurrection with the just.*<sup>32</sup>

Mary probably would have blushed at this effusive summation of her life and character. Family tradition suggests that she was so shy and self-effacing that she refused to ever be photographed because she considered herself "too homely."

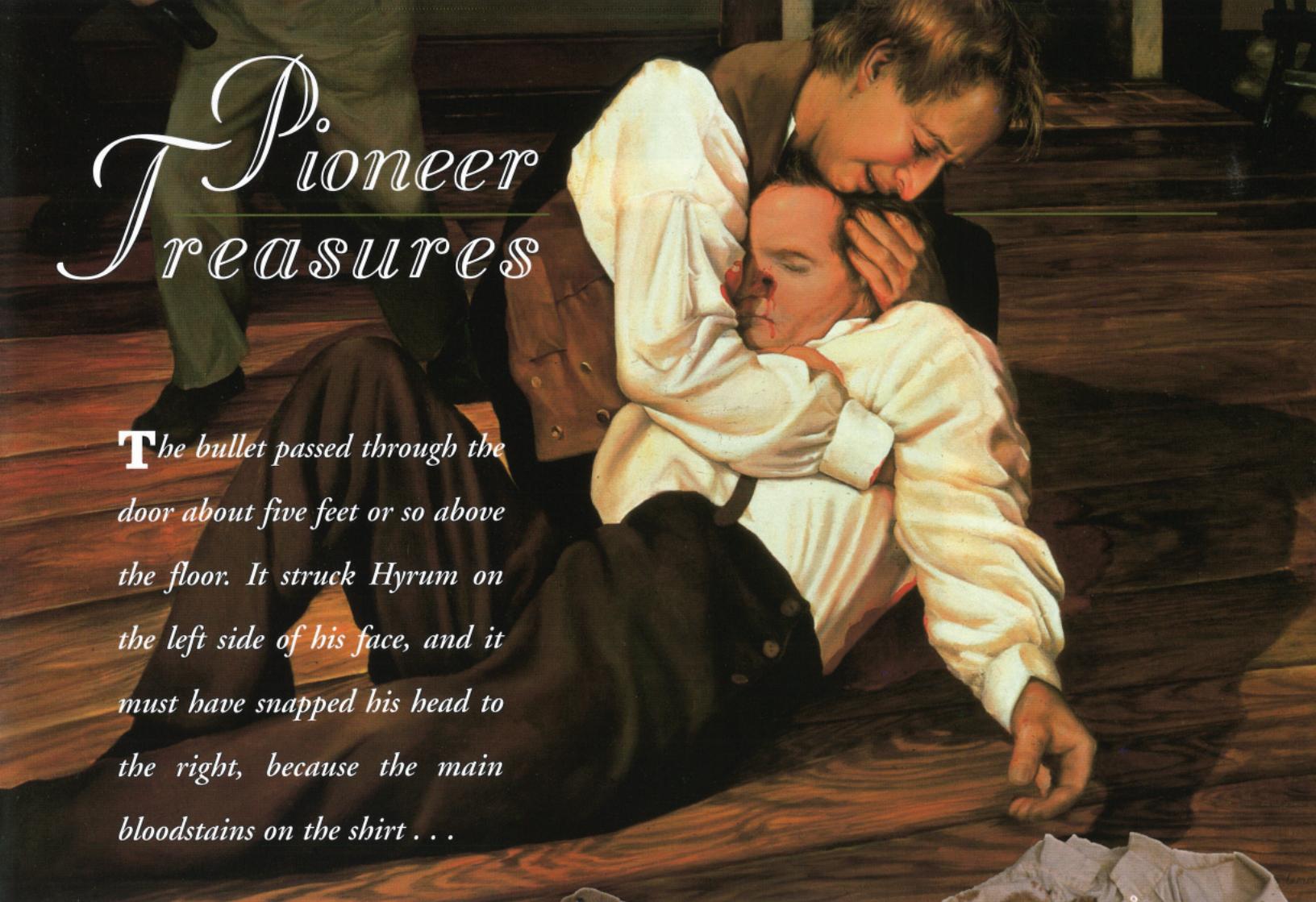
A study of Mary's life reveals a common theme with many other Mormon converts both in the past and now—a sincere and determined desire to lay on one's personal altar the sacrifices necessary to become truly committed to the Lord's cause. Mary consistently offered all she had. Unlike a fleeting photograph that blanches over time, her faithful legacy will never fade. ▼

Jay Greaves Burrup, a fifth-generation descendant of Mary, lives in West Valley City, Utah, and is a certified archivist working for the LDS Church Historical Department.

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12. "Barque Fanny. Extract of a Letter from Elder William Kay," Millennial Star, IV (April 1844): 202.
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18. Thomas Steed, The Life of Thomas Steed from his own Diary, 1826-1910 (privately published, ca. 1910), 8. See also "Journal History of the Church," HDC, 13 April 1844, 1.
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20. Ibid., 290.
21. "Extract from William Adams' History" in Kate B. Carter, comp., Heart Throbs of the West (Salt Lake City: Daughters of Utah Pioneers, 1943), 4:152.
22. Tullidge, Women of Mormondom, 290-291.
23. "Journal History," 13 April 1844, 1.
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25. Hancock County, Illinois. Deeds, Book P, entry #8639. FHL film #954,602.
26. Noall, Claire. Intimate Disciple: a Portrait of Willard Richards, Apostle to Joseph Smith, Cousin of Brigham Young (Salt Lake City: University of Utah Press, 1957), 480 and 483.
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28. "Journal History," 20 December 1848, 1 and 1848 Supplement, 6 and 17.
29. "Manuscript History of Kaysville Ward," HDC.
30. "Obituary," Ogden Daily Junction (Ogden, Utah), 31 March 1875, 6.
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32. "Mary T. Kay," The Standard (Ogden, Utah), 27 September 1896, 7.

# Pioneer Treasures



The bullet passed through the door about five feet or so above the floor. It struck Hyrum on the left side of his face, and it must have snapped his head to the right, because the main bloodstains on the shirt . . .

. . . are on the right breast. He would have fallen back onto the floor, and his feet and legs probably curled up in front of him. Another bullet hit his left shin, and another hit him in the back of his right thigh.

"You can see easily how this could have happened if his legs had curled up a little in front of him as he fell back. Another bullet punctured the shirt on his chest and exited quickly, the two long holes being only a half inch or so apart. The bullet probably hit a rib or his sternum and ricocheted back out. That bullet lodged under Hyrum's chin.

"However none of these later bullet wounds caused any bleeding. The only bloodstains are on the right front shoulder of the shirt. The shot to the face killed him, and his heart stopped, thus his blood pressure stopped; there are no bloodstains on the other holes in his clothes. This seems to indicate that these four bullets were shot after Hyrum's heart had stopped. The clothing really tells the story."

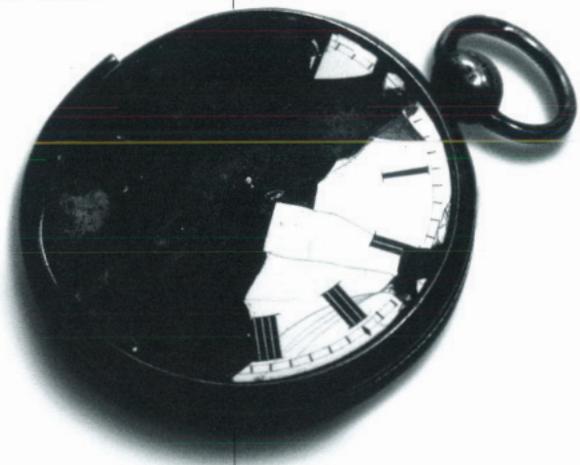


# ... of the Hyrum Smith Family

**Eldred G. Smith, patriarch to The Church of Jesus Christ of Latter-day Saints, is a great-great-grandson of Hyrum Smith and the custodian of a number of artifacts belonging to Hyrum Smith.**

*wiseguy*

*The face of the Dublin pocket watch was destroyed when a bullet passed through Hyrum's body from the back and hit the watch.*



## HYRUM SMITH CLOTHING

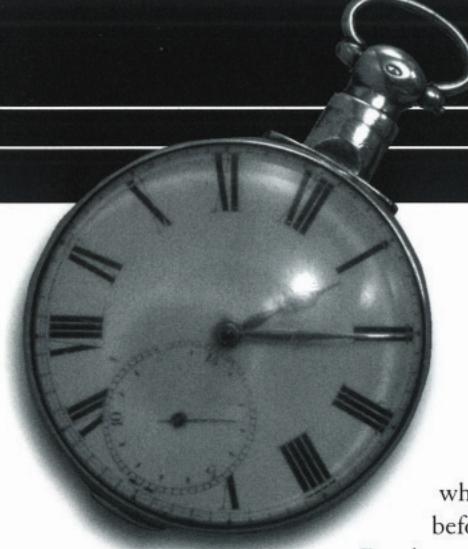
The clothing that Hyrum Smith was wearing in Carthage Jail when he was martyred include a home-spun linen shirt, vest, and wool trousers (pictured on page 17). When the mob stormed the jail, shots burst through the wooden panel of the door, about five feet or so above the floor.

Hyrum was on the other side of the door, and a bullet struck him on the left side of his face, severing a large blood vessel; he bled to death almost immediately. This clothing, carefully preserved through the generations, provides valuable insight into the details of the death of Hyrum Smith.

## LAP DESK

Possibly the most-recognized heirloom of the Hyrum Smith family is the lap desk (seen below) that the Prophet Joseph borrowed from Hyrum in which he stored the golden plates, the Urim and Thummim, and the breastplate. Originally the chest belonged to Alvin, Joseph's and Hyrum's older brother,





who died before the Prophet received the plates. (Alvin had carved his name on the edge of the chest before his death.) After he died, Hyrum inherited the piece. President Spencer W. Kimball used it as a podium when he conducted the semiannual general conference from Fayette, New York, in celebration of the 150th anniversary of the organization of the Church.



#### POCKET WATCHES

The Hyrum Smith family own two pocket watches that belonged to Hyrum Smith, both of which were handmade. One was manufactured in Liverpool (seen above), England; the other one was made in Dublin, Ireland (page 18, lower left). The one made in Dublin was in the right front pocket of the vest Hyrum was wearing in Carthage. The face of it was destroyed when a bullet passed through Hyrum's body from the back and hit the watch.

#### DINNER BELL

Lucy Mack Smith's dinner bell was also used by Joseph Smith, Sr., as a school bell. The bell is cast bronze and has been turned on a lathe. It is about four inches across and is topped by a wooden handle (page 21).

#### HYRUM'S SUNGLASSES

Although certainly different from the sunglasses of today, Hyrum's sunglasses (below) were common to the time.



#### HYRUM'S WALKING CANE

Hyrum's walking cane (above), made of light-colored, lightweight wood, has a golf-ball-sized sphere on the handle, which fits nicely in the hand.

#### FOOTSTOOL

This beautifully handmade, round, wooden footstool belonged to Joseph's mother, Lucy Mack Smith (center, pages 20-21). In Lucy's book, *History of the Prophet by His Mother*, Lucy is pictured sitting in her rocking chair with her foot on this stool.

**T**oday the story of his ancestor's martyrdom lives on with Eldred Smith and others who have thought through this scene many times, analyzing every detail on the clothes and written accounts that we have of the martyrdom.

WILSON SMITH

*Center: Lucy Mack Smith's wooden footstool; below: Hyrum's muzzle loading rifle and Nauvoo Legion dress parade sword.*



#### AMERICAN FLAG

A huge, handmade American flag in the family's possession is the flag given by Brigham Young to Mormon Battalion members as they left on their march to California. A photo of John Smith, Eldred's great-grandfather, seated on a horse and carrying the flag in a flag cup attached to his belt, shows the flag so long and large that it is barely six inches off the ground. Made of white cloth, the red stripes and field of blue (which features 13 stars) are hand painted on, as is a spread eagle. The flag also features a large hand-painted bear, standing erect on its hind feet.

#### MUZZLE LOADING RIFLE

Hyrum Smith's muzzle loading rifle (Avery brand) is very long and heavy.

#### DRESS PARADE SWORD

Hyrum's Nauvoo Legion dress parade sword has a spread eagle design and the words *E Pluribus Unum* etched on the blade. The same design and words are also engraved on the scabbard of the sword.



**A**ll of these priceless items have been carefully handed down and cared for, from one generation of Smiths to another, in much the same way the plates were passed on in Book of Mormon times. In those days, certain fathers gave their sons a sacred charge to keep, protect, and preserve the sacred plates for others to profit from. Eldred has done just that with these irreplaceable heirlooms. He received the items from his fathers, passed down from the Smith family members who shaped and formed the Church in our dispensation, and he has handled these possessions literally with white gloves. Eldred's face radiates with pride when he

talks about these heirlooms, but the pride does not come simply from possessing these priceless pieces. His pride stems from what the items meant to the owners and what they mean to all of us now.

Today the story of his ancestor's martyrdom lives on with Eldred Smith and others who have thought through this scene many times, analyzing every detail on the clothes and every detail in the written

accounts that we have of the martyrdom. More than anyone I have heard before, Eldred pulls details from the written accounts to explain the story captured in the clothing. As Eldred explains and talks, the long hours of pondering on this event make the story come alive.

As he speaks, I can picture Hyrum clearly in my mind holding the door, being shot in the face, slumping, his legs curling up in front of his body as he falls back and lands on the floor. I picture him being hit again by bullets in the legs. I have never felt the story so alive around me, so touching, so powerful.

As I listen to the dramatic account, I realize the main power in this story came to Eldred not from simply being a descendant of Hyrum or from rereading the details over and over again. His power and insight comes from what he's learned from the clothing, which adds to and enhances the written accounts of this pivotal moment in history.

Objects and heirlooms can often make written and oral histories more real and alive. While not all of us have tool boxes that held gold plates or clothes from martyred prophets to pass on, chances are we have some treasured artifacts that remind us of our great ancestors and what they lived and died for.

If we learn to pass these objects on with sacredness and care, perhaps that will better help us pass on the sacred teachings that we have received from our ancestors as well.

Hopefully our heirlooms will help teach, much like Eldred Smith's do, that priceless treasures can be common items and clothes, that the highest treasure is not here but in heaven, and that no price is too great to pay for that treasure. ▼

*Lucy Mack Smith's dinner bell.*



*Don H. Miles lives in Pleasant Grove, Utah, and works in the editorial department of the LDS Church.*



# Utah IN 1900

THE SECOND GENERATION OF  
PIONEER PROGRESS

In 1896, a grand reunion of the pioneers of 1847 was held at the Mormon Tabernacle on Temple Square. Those gathered shared many memories of a time when they had been forced to leave their homes and move across half a nation to make new homes in a challenging land. Seventeen hundred Latter-Day Saints entered what would become Utah in 1847. By 1896, only several dozen survived. Four years later, in 1900 the original Pioneer Era had clearly passed. But progress was yet to be made by the children and grandchildren of those hardy stalwarts who journeyed to Utah for religious freedom, economic opportunity or both. However, the year 1900, the turn of a new century, marked one of their milestone years.

## UTAH: 1900

Utah had been a state for four years. The Indian Pioneer conflicts of early years were a distant memory. The transcontinental railroad had been complete for 31 years. The Church of Jesus Christ of Latter-Day Saints had abandoned the practice of polygamy and U.S. authorities had decreased their fight of it in Utah, although LDS politicians in Washington, D.C., such as B.F. Roberts and Apostle Reed Smoot, would be challenged for several more years.

If you lived in Salt Lake City, you were likely to ride around town on street cars and shop at ZCMI Auerbachs or J.C. Penney.

*At the turn of the century, Salt Lake residents were likely to ride around town on street cars and shop at ZCMI, Auerbachs, or J.C. Penney.*



*The turn of the century marked a milestone year for Utah and its residents.*

LDS CHURCH	1900	1998
MEMBERSHIP:	236,628	10,400,000
STAKES:	43	2,497
WARDS/BRANCHES:	964	25,405
MISSIONS:	20	331
MISSIONARIES:	796	58,700

*Laying the street car tracks at South Temple and Main streets (below). The steel framework in background is the Deseret Gym under construction. The old Tithing Office and Bishop's Store House is being torn down to make way for the Hotel Utah.*

Vacations were likely spent at Saltair on the Great Salt Lake or perhaps up one of the city's neighboring canyons. Mormons generally read the *Deseret News* or *Salt Lake Herald*. Non-Mormons (or "Gentiles") preferred the *Salt Lake Tribune*. Babies were almost always born at home. Folks burned coal to keep warm in the winter, and most bathrooms were still located outside. School was mandatory through the eighth grade. Challenges and hardships remained, but compared to obstacles faced by Utahns 50 years earlier, life in Utah was pretty good.

#### THE LDS CHURCH

The LDS Church had survived the trials and challenges associated with its defense of the practice of plural marriage. However, the Church found itself in severe financial difficulty. An answer to the Church's pressing financial needs came on May 8, 1899. President Lorenzo Snow, speaking at a con-

ference in St. George, Utah, admonished the Saints to start paying a full tithe (10 percent of their income or increase) to the Church. President Snow repeated this message at conferences throughout Utah. On July 2, 1899, a solemn assembly was held in the Salt Lake Temple, and Church leaders agreed that full payment of tithes was the will of the Lord.

In 1900 a major organization change affected Church members living in Salt Lake County. The old Salt Lake Stake, comprising 41 wards, was divided. The Jordan and Granite Stakes were the first to be created out of the old Salt Lake Stake. From this time forward, the Church sought to keep stakes a fairly uniform size.

A "Second Manifesto" was also issued in 1900. This declaration, signed by the First Presidency, reaffirmed the Church's commitment not to support or sanction the practice of plural marriage by its members.



Street Railway Construction, #915; Saltair, p70, #16500; Catholic Church, Cathedral of the Madeleine, #4FF; courtesy Utah State Historical Society, all rights reserved.

## OTHER FAITHS

Many other faiths were well-represented in Utah by 1900. Most members of these churches and synagogues were immigrants who brought their faith with them as they came to Utah. Others came from those who had left the LDS Church.

By 1900 there were over 1,000 Jews in Utah supporting three Jewish congregations. The congregations were divided among followers of the Orthodox and Reform traditions and were located in Salt Lake City and Ogden. Many of the Jewish faith were prominent area merchants.

The Roman Catholic Church was the second largest after the LDS Church. It had congregations throughout Utah, particularly in urban areas and in mining camps. In 1899, under the direction of Bishop Scanlan of the Salt Lake City Diocese, construction began on the Cathedral of the Madeline in Salt Lake City. The Roman Catholic Church also built schools, a hospital, an orphanage, and homes for retired miners during this period.

Relations between Mormons, Jews, and Catholics were fairly good at the turn of the century. However, several Protestant Evangelical churches and their members in Utah remained openly hostile to Mormons. They openly fought the teachings of LDS leaders and actively sought converts from the LDS faith. During the 1870s and 1880s, these

churches had established numerous schools throughout Utah, in part to help them win converts. By 1900, many of these churches had declining membership. Mormons would often send their children to Protestant schools, but the children remained true to their LDS faith.

The lack of gaining converts, the LDS abandonment of the practice of plural marriage, and Utah's achievement of statehood decreased the interest of many missionary boards in the United States of aggressively proselytizing among the Mormons. They felt their resources could be better used elsewhere. Despite the challenges, many of these Protestant church congregations remained firmly established in Utah and continued to provide strong spiritual and social support for their members.

## SETTLING UTAH

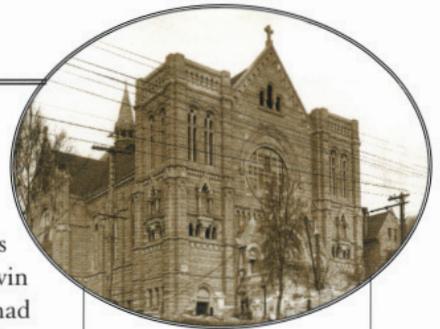
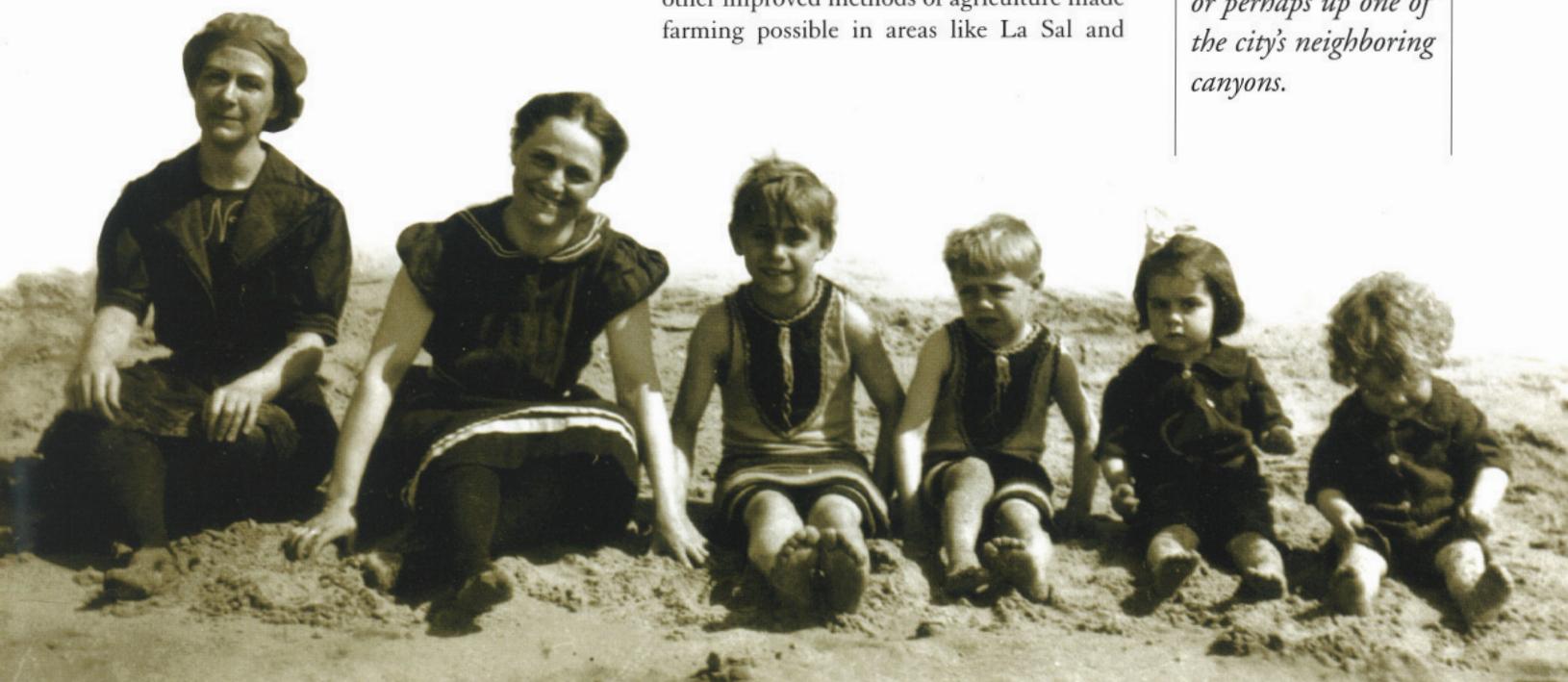
Farming requires land. Large Mormon families required lots of land suitable for farming in order to survive. By the 1880s, the best farming lands in the arid state of Utah were occupied. Useable lands in Washington and Iron counties in southern Utah, Sevier and Sanpete counties in central Utah and counties in the northern part of the state, from Utah County to Cache County, were almost filled to capacity. The colonizing of Utah was coming to an end.

Utah farmers at the turn of the century had to look to lands they had previously ignored in order to expand. Irrigation and other improved methods of agriculture made farming possible in areas like La Sal and

**I**n 1899, under the direction of Bishop Scanlan of the Salt Lake City Diocese, construction began on the Cathedral of the Madeline in Salt Lake City.



*Vacations were likely spent at Saltair on the Great Salt Lake or perhaps up one of the city's neighboring canyons.*

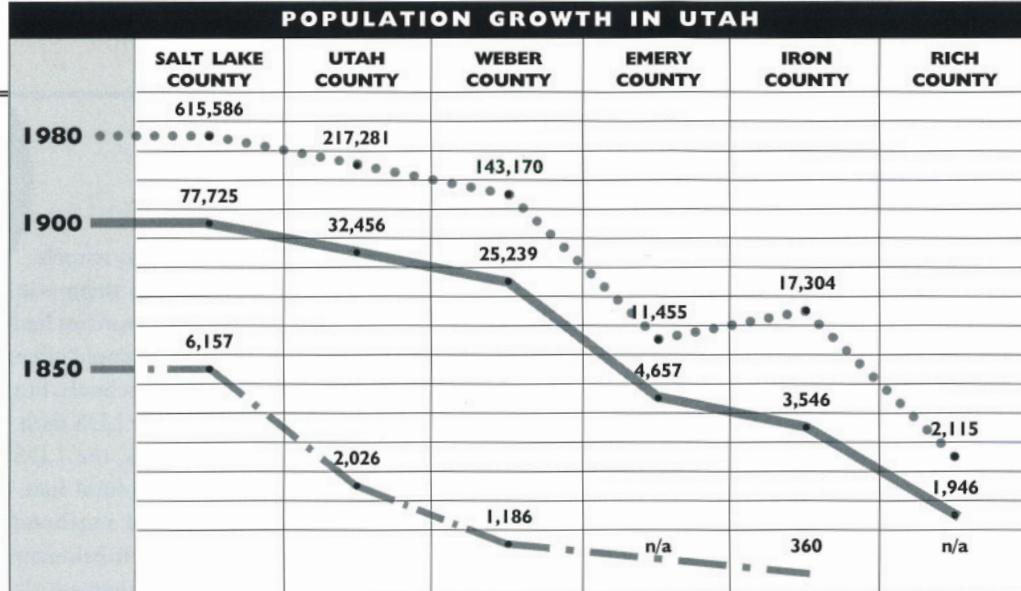


In 1900, the yearly per capita income of Utahns was \$183. The national average was \$203. Utah ranked 32 out of the 45 states in per capita income and 7 out of 8 in the intermountain region.

*—W.M. Hough*

Kimberly, Utah, p2, #15458; Shipp, Dr. Ellis R., pl. #C99, Cannon, Martha Hughes, p6, #074; courtesy Utah State Historical Society, all rights reserved.

Mining also continued to play an important role in Utah's economy and settlement patterns. The gold mining town of Kimberly (seen to the right), in Piute County, was established in 1899. New, generally non-Mormon, coal camps opened in Carbon and Emery counties soon after the turn of the century. They joined established mining towns like Park City in Summit



Blanding in San Juan County, Carbon, and Emery counties and areas of Millard, Tooele, and Utah counties. New crops like sugar beets and turkeys were also adopted as farmers sought to find crops they could profitably raise in Utah's different climates.

The last major area of Utah settled for farming was the Uintah Basin. Previously set aside as a reservation for the Uintah and Ouray bands of the Ute Tribe, large portions of the reservation were opened up for homesteading by President Teddy Roosevelt in the early 1900s.

Mining also continued to play an important role in Utah's economy and settlement patterns. The gold mining town of Kimberly, in Piute County, was established in 1899. New, generally non-Mormon, coal camps opened in Carbon and Emery counties soon after the turn of the century. They joined established mining towns like Park City in Summit

County and Eureka in Juab County. On the other hand, by 1900, other once-prominent mining camps were well on their way to extinction. Towns like Mercur and Ophir in Tooele County had reached their peak and would soon be ghost towns.

By the turn of the century, 27 of Utah's 29 counties were established. After 1900, residents of northern Uintah County declared the distance to the county seat of Vernal was too difficult to reach and so they established Daggett County, with the county seat in Manila. Duchesne County, comprised primarily of the former Ute reservation, broke off from Wasatch County; its new county seat was Duchesne City.

Utah's population in the 1900s gravitated to the cities. The rural areas could only support so many residents. Others migrated to sources of greater employment, namely Salt Lake, Utah, Davis, and Weber counties.

In 1900 Garland and Tremonton in Box Elder County were founded.

In 1900, 38 percent of Utahns lived in urban areas. Today that number is over 85 percent.

#### WOMEN IN UTAH

The year 1900 still found most Utah women working on the home front. Many Mormon women were involved in helping



their husbands farm in rural communities throughout the state. They cooked, sewed, cleaned, gardened, raised chickens, milked, and did a host of other essential activities for their often large families. They also found time to be involved in Church programs, such as Relief Society, and community literary and artistic groups.

Other Utah women, often immigrants from places like Greece, Italy, Serbia, and Slovenia, supported their husbands, who toiled as miners in places such as Carbon County, Park City, and Bingham Canyon. In addition to their duties as housewives and mothers, these women often struggled to learn a new language and adapt to a new American culture.

The 1900 census noted that 8 percent of Utah women were gainfully employed. A third of these women were domestic servants, another third worked in manufacturing, and the rest were involved in professions, such as teaching, nursing, stenography, and telegraph operation. A few women were practicing attorneys and several, including Dr. Ellis R. Shipp, who helped run the Deseret Hospital, were medical doctors. Dozens of women in Utah also found employment as "soiled doves" (prostitutes). Salt Lake City had a red-light district on Commerce (now Regent) Street located between State and Main Street and 100 and 200 South. Ogden's red light district was located near the railroad station on Twenty-fifth Street. Local officials felt it was better to heavily regulate and control this age-old profession than to let it spread unchecked throughout their communities.

The end of the 1800s still found Utah's Mormon women much maligned and misunderstood. The practice of plural marriage had officially ended 10 years earlier with the adoption of the Manifesto, yet many viewed Mormon women as completely subject to the will of their husbands. In contrast, many Mormons in Utah felt they had more rights than their sisters in other states.

Mormon women had gained the right to vote while Utah was a territory. They lost the vote with passage of the anti-Mormon Edmunds-Tucker Act. Female voting rights were restored with the adop-

tion of Utah's Constitution in 1895. By 1900, Utah had several women in elective office. Dr. Martha Hughes Cannon, a Democrat, had defeated her husband to gain a seat in the Utah State Senate. Two women were elected to the State House of Representatives and eleven as county recorders. They brought a unique insight into the male-dominated political arena and worked to promote issues, such as education, public health, and the arts.

#### UTAH'S NEWEST PIONEERS

By 1900, Mormon Church officials were no longer encouraging all converts to emigrate to Utah. "Zion" would be wherever Saints were located. New groups of immigrants, however, continued to find their way to Utah. In the past, the Mormon pioneers had traveled primarily from the British Isles, Scandinavia, and Germany. These new immigrants came to Utah from southern and eastern Europe searching for economic opportunity rather than religious freedom.

Brigham Young and other Latter-Day Saint leaders admonished the Saints to stay away from mining and focus their endeavors on agriculture and manufacturing. Yet the mountains of Utah were filled with precious metals and ores. Miners were needed to

extract these metals and ores and refine them. Workers

were also needed to build and maintain the railroads.

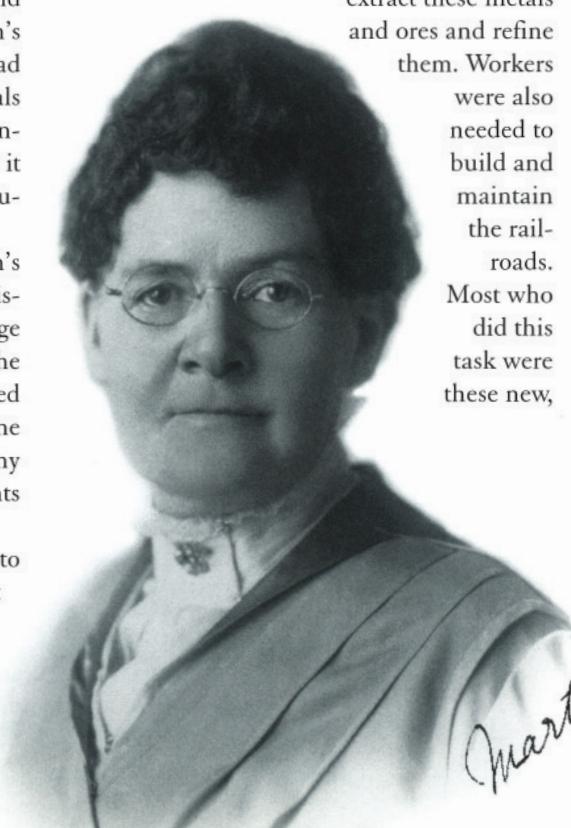
Most who did this task were these new,



**T**he 1900 census noted that 8 percent of Utah women were gainfully employed. A few women were practicing attorneys and several, including Dr. Ellis R. Shipp, (above) who helped run the Deseret Hospital, were medical doctors.

—JULIA GREGORY

By 1900, Utah had several women in elective office. Dr. Martha Hughes Cannon, a Democrat, had defeated her husband to gain a seat in the Utah State Senate.



### Utah population of 1900

**Asians: 417**  
**0.15% of Utah**

**Blacks: 672**  
**0.24% of Utah**

**American Indians:**  
**2,623**  
**0.95% of Utah**

**Hispanic: 40**  
**0.01% of Utah**

**All others:**  
**272,997**  
**98.64% of Utah**

—

non-Mormon immigrants.

The Carbon County coal camps and mining and smelter towns of Utah, such as Eureka, Bingham Canyon, Magna, Midvale, and Murray, were occupied by a variety of nationalities. In 1900, for example, there were 1,062 Italians and 3 Greeks in Utah. Those numbers would soon dramatically increase. These immigrants were unlikely to join to the Mormon Church. They generally socialized and worshiped together. The general practice of immigration first saw men arrive in this country to earn and save enough money to send for their families or a possible spouse. Unlike most Mormons, many immigrants actively supported unions. They often suffered from dishonest labor agents, discrimination, and having one group of ethnic workers pitted against others from another country.

In Utah, and throughout the West, it always seemed as though there was a new group of workers desperate enough to work for even lower wages. Workers were also forced to live in company towns and shop at company stores.

Conditions were challenging. Yet, the prospect of better times ahead and the bleak poverty of their homelands kept immigrants coming during 1900 and beyond.

In 1850, Utah's population was 11,380: 11,330 were Anglos and 50 were African-Americans (Native Americans were

not included in the count 1890). Eighteen percent of Utah's population was foreign-born. In 1900, Utah's population was 23.9 percent foreign-born.

### DISASTER STRIKES

The general challenges of life in a mining community were dwarfed by the worst mining disaster in Utah history. On May 1, 1900, at Scofield's Winter Quarters Mine in Carbon County, a deadly explosion took place. The blast itself killed numerous men. Others later succumbed to carbon monoxide gas while trying to escape. Coal dust igniting inside the mine was determined to be the cause of the blast.

Tragically, 200 miners were killed. Others were presumed dead, yet their bodies were never recovered. The mine explosion was the worst-to-date in America. Many young boys and foreign immigrants were among the dead. Families of deceased miners were given \$500 by the mine company owners and were forgiven of the debts at the company store.

Bingham, Utah, p.159; courtesy Utah State Historical Society, all rights reserved.

New immigrants came from southern and eastern Europe. They came to Utah for economic opportunity, not religious freedom. The Carbon County coal camps and mining and smelter towns of Utah, such as Eureka, Bingham Canyon (immigrants pictured to the right), Magna, Midvale, and Murray, were occupied by a variety of nationalities.



Utah mine owners had actively fought unionization. This disaster, and others, would lead to increased union organizing activities and political activity by miners in the early years of the 1900s.

#### POLITICS

The presidential election of 1896 was the first one residents of the new state of Utah could vote in. Gone were the territorial party divisions of the People's Party, supported by Mormons, and the Liberal Party, comprised mainly of non-Mormons (Gentiles). Utahns now aligned themselves with either the Democrats or Republicans. Despite strong support for the Republicans in electing pre-statehood officials, including Republican Governor Heber M. Wells, the 1896 election showed Utahns were strongly in the Democratic camp.

That year they gave Democrat William Jennings Bryan 83 percent of the vote. They supported his silver policy that promoted use of silver and inflationary policies that helped farmers. Many were also appreciative that Democrat President Grover Cleveland signed

the act making Utah a state. Democrats controlled the statehouse by a margin of 40-2 in the Utah House of Representatives and 17-0 in the Utah State Senate.

Four years later, in 1900, the political tide was to turn. The United States had just defeated Spain in the Spanish-American war. The economy had begun to improve under President William McKinley. Area industrialists also appreciated the high tariff policies of the Republican Administration that kept locally manufactured products competitive with those from overseas.

The election ended with a Utah vote total of 47,139 votes for Republican William McKinley to 45,006 for Democrat William Jennings Bryan. The control of the state legislature also dramatically switched. Republicans now controlled the State House of Representatives 28 to 17 while Democrats retained control over the Utah Senate, 10 to 8.

Michael L. Mower, an attorney, works in public relations and is a member of the Temple Quarry Chapter of the SUP.

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Michael L. Mower has written two previous articles for the Pioneer. Footnotes and bibliographies for those articles (see the Autumn 1999 and Winter 2000 issues) were inadvertently deleted from the final printing. The Pioneer regrets the error.



# SUP Chapter Highlights

**S**ons of Utah Pioneer chapters around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few chapter highlights. (*If you'd like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109.*)



*Future monument:*  
25-ton rock transported  
to This is the Place state  
park. Below: Key indi-  
viduals stand by heroic-  
sized rock, which will be  
made into monument.



A \$1,000 donation from the **Box Elder Chapter** will aid the Corrine Historical Society with restoration work on the original Union Pacific railroad station. The donation was made to the CHS president by local SUP members.

During the 1997 LDS Sesquicentennial celebration, more than 10,000 people participated in a 900-mile reenactment of the pioneer trek from Winter Quarters to Salt Lake City. Included in that group were several members of the **SUP Sugarhouse Chapter**, who consequently proposed erecting a monument commemorating the incredible experience, which united people around the world as they watched the journey take place.

The proposed monument, scheduled for dedication on July 22, 2000, consists of a large granite stone, donated by Raddon Construction, a local company constructing a new condominium community on the site of an early pioneer quarry. It took a large bulldozer and an even larger forklift to get the heroic-sized stone down the hill to a waiting full-size 18-wheeler, which then carried the

stone 20 miles to its permanent site at the This is the Place state park. Once there, H.R. Wagstaff (a long-time SUP member) provided a crane, which set the stone in place and confirmed its weight—a whopping 25 tons.

The chapter is now in the midst of raising the money needed to complete the eight-foot tall granite monument, which will include a base and a bas relief sculpture (a six-foot-long depiction of walkers, outriders, handcarts, and wagons). The memorial, called "Angels Are Near Us," will be the first donation to Heritage Parks' new statuary garden, which overlooks the mouth of Emigration Canyon. The SUP memorial will be clearly visible to everyone entering the northeast corner of the Salt Lake Valley.



More than 50 SUP members and their spouses enjoyed a typical glorious Dixie day during a **Hurricane Chapter** gathering. The group met at noon in Leeds, Utah, and was fascinated by stories and history presented by Mike Empey, Leeds councilman and president-elect of the Washington County Historical Society. Under Mr. Empey's direction, the group toured the Leeds Civilian Conservation Corps Camp, the best remaining example of a CCC Camp in Utah; they also visited the Catholic and Protestant cemeteries at Silver Reef, an 1880s boom town. Finally, after a lunch at Leed's old town hall and onetime schoolhouse, the group drove four miles down a dirt road to check out Babylon, an 1870s milling community, and then stopped at a cut in the walls of Grapevine Wash to view a beautiful pane of petroglyphs. "Very few of us could interpret the glyphs left by the Anasazi some 700 years ago," reported Wes Larsen, chapter historian. "But it left us eager for another adventurous trek."

The Christmas banquet offered a wonderful opportunity for Hurricane Chapter members to look back at what they have accomplished this year. During 1999, the chapter sponsored a pioneer essay contest for elementary school children, purchased pioneer biography sets for the Heritage Park Museum, helped sponsor the Wilson Park Plaque in La Verkin, worked on the historic Hurricane Canal Trail marker plaques, organized a Pack Day Float, and helped with the beautiful Heritage Park Christmas decorations.

Members of the **Jordan River Temple Chapter** enjoyed good music on numerous occasions this year. During the group's October meeting, the 40-voice Mountain West



Choral group performed, and in December, during the Christmas program, "The Six Lyrics" provided the program.

The chapter has had an outstanding year, says Gene Bond, who noted that at the annual encampment Logan, it received two awards for outstanding chapter and membership.

Four members of the **Cedar City Chapter**, along with two spouses, have been honored by the Cedar City Area Chamber of Commerce and Southern Utah University. Evan Vickers received the Total Citizen award; Anne Judd was presented the Senior Citizen award; and Charles and Donna Cooley were given the Organization for Community Service Award during the recent annual Chamber of Commerce Awards banquet. In addition, Harl Judd and Conrad Hatch have been selected for induction into the SUU Hall of Honor during the university's Founder's Celebration.

The year 1999 was a standout year for the **Settlement Canyon Chapter**. Along with erecting three monuments during the summer, chapter members donated \$1,000 toward paintings for the Nauvoo Temple and established a \$2,000 scholarship fund. The group plans to dedicate a major monument in front of the new Tooele City Library this year; members are also working closely with the county to jointly publish a 100-page book that will contain pictures and short stories about Tooele and surrounding areas.

Chapter members ended the year with a wonderful dinner meeting where they reenacted the first Christmas celebration in Tooele. "We had over 200 people there and served a delicious catered meal," reported chapter member Donald J. Rosenberg. "We are expecting several new members because of this special event."

#### **WE NEED YOUR BACK ISSUES**

*SUP library personnel are trying to complete sets of the Pioneer Magazine for binding and preservation. The library is missing several issues needed to complete the sets. If you have any of these back issues, please consider donating them to the SUP library.*

1994: Vol. 41: No. 1;  
Vol. 41: No. 2; Vol. 41:  
No. 3; Vol. 41: No. 5,  
and Vol. 41: No. 6.

1995: Vol. 42: No. 1;  
Vol. 42: No. 2; Vol. 42:  
No. 3; Vol. 42: No. 4  
(especially the Autumn issue)

1997: Winter Issue

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## NEW MEMBERS

Roger K. Barney  
Dennis Blaylock Bodily  
Dean D. Cole  
Sheron E. Despain  
Lysle R. English  
Robert K. Hall  
David F. Harkness  
William S. Hoglund, Jr.  
Paul J. Holyoak  
Juna L. Hutchings  
Louis G. Jacobson  
James Piernont Jolley  
Wells McAllister  
John McPhie  
Timothy W. Nicolaysen  
Bruce Edward Pearson  
Jerry Shepherd  
John S. Sonsom  
Leo N. Stratton  
Fred C. Tanner  
Fonald H. Ward  
Wayne Wells  
Paul Lewis Westover

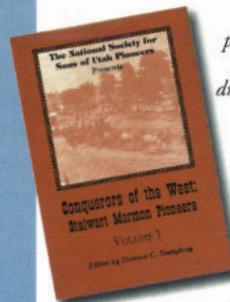
Robert E. Whittle  
Scott Wolfley  
Warren S. Anderson  
John Lessey Bonner  
Mark R. Brown  
O. Merrill Clark  
Dean W. Cluff  
Everett L. Dayton  
Arthur Dearing  
Gerald B. Frame  
Dewey Furness  
Hames G. Holmes, Jr.  
James H. Lofthouse  
Robert E. Martin  
Robert Arthur Mortensen  
Jerald D. Oldham  
Robert D. Orme  
Scott Price  
Dean C. Smith  
Richard W. Summers  
David S. Summerhays  
Clarence Hyrl Weekes  
Rulan D. Woodbury

## For Your Reading Pleasure

SUP offers three wonderful reading suggestions this year—delightful options that provide hours of reading pleasure.

### CONQUERORS OF THE WEST

By Florence Youngberg



This four-volume set tells the story of a people driven by an unquenchable need to find freedom. Courage and commitment drove these men, women, and children, who faced incredible hardship, deprivation, sickness, and death. Of course, there was some dancing, romance, and joy thrown in for good measure! This set contains

1,500 short histories, plus valuable genealogical information. These are stories that symbolize the commitment and sacrifice it took to build the west.

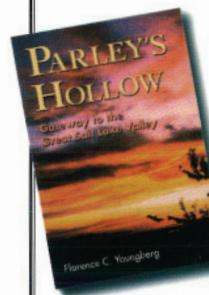
A fascinating look at the way it once was, Conquerors of the West will become a favorite.

**\$150 plus \$12 shipping (includes all shipping for the four-volume set)**

### PARLEY'S HOLLOW:

*Gateway to the Great Salt Lake Valley*

By Florence Youngberg

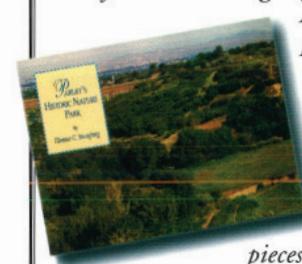


Included in this book is much of the history that took place in what is now called Parley's Hollow at the mouth of Parley's Canyon. This stretch of land became the main thoroughfare into the Salt Lake Valley for many of the early settlers; later the trail became a national highway. The book tells of people, industry, agriculture, parks, prisons, mills, wildlife, plants, and much more, covering from 1849 to present day.

**\$18 plus shipping**

### PARLEY'S HISTORIC NATURE PARK

By Florence Youngberg



Also available is this colorful piece that updates the reader on that area as we see it today. Printed in 1997 for the sesquicentennial celebration.

**\$8 plus shipping**

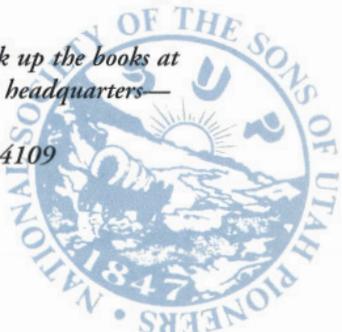
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Enclosed is a check payable to "SUP National Encampment 2000" for registration and fees checked below.

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 \$45 Registration for myself for Saturday activities only  
 \$90 Registration for myself & my wife for Saturday activities only.  
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 Guided Tour by van of Historic Cedar City (Free)  
 Guided Tour by van or bus of Old Iron Town (\$5)

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